

S U P P L E M E N T

TO THE

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[GRATIS.]

The Anniversaries.

THE BAPTIST ANNIVERSARIES.

In consequence of the Easter holidays falling this year at the time when the Baptists usually hold their anniversaries, the meetings were postponed until last week. On Monday morning the usual introductory prayer-meeting in connection with the Missionary Society was held at John-street; the Rev. James Webb, of Ipswich, presiding.

The same evening the annual meeting of the Bible Translation Society was held at Kingsgate-street Chapel, Holborn, the Rev. Dr. Steane presiding. The attendance was very thin, not more than 200 persons being present. Amongst the speakers were the Rev. J. G. Gregson, late of Agra, who gave some interesting information relative to the Hindoos, among whom he had especially laboured. The Rev. H. Wilkinson (representing the Orissa Mission) gave some facts relative to the awful famine in Orissa. In the course of his speech he said:—

He was almost afraid to say how many people were supposed really to have died. From pretty good sources of information it was concluded that there could not have been less than a million and a half of deaths altogether, out of a province containing six or seven millions. Then how terrible such a calamity must be before people died from want of food! They went about as living skeletons. There was a dreadful wolfish character about them, and they would pull up roots and try to eat them. Diseases set in because the people would eat anything they could get, no matter in what state it was. Some died literally eaten up of worms, because when they were too weak to crawl, they would lie down, and with their hands scratch up the clay and try to eat it. Now, it might be inquired, whose fault was it that these people were not relieved? It was not the fault of the missionaries, for they foresaw the famine in the distance, and warned the Government, and they were literally rebuked because they interfered so much. They wrote home and got collections and subscriptions among their friends, and thousands of people who otherwise would have been starved to death were rescued. The Lieutenant-Governor had his attention called by the Christians to the threatened danger of famine some time before it actually came, and his reply was, "You must represent the case in the proper quarter, and it will no doubt be attended to." One would have thought that was the proper quarter. When the people were dying by thousands the Government began to bestir themselves, but it was too late; the roads were impassable, and the rivers, which might easily have been crossed some time before, were become mighty torrents, so that on one side there would be cartloads of rice, and on the other hundreds dying for want of food. They tried to get to the people by means of steamboats, but the surf was so great that no boats could land, and in order to save the steamer from being wrecked they had to throw the bags of rice overboard. He believed that great good would come out of this great calamity. In the first place the poor natives would be taught the utter folly and worthlessness of idol worship. When the rain did not come, the priests said that God was offended, and they must therefore kindle their sacred fires and have midnight processions. The whole country resounded with the din and noise of idol processions and idol worship, but still no rain came. This must open their eyes to the worthlessness of their systems of idolatry. In the next place, they would discover how the native Christians had been preserved. The Hindoos had despised the Christians, but during the famine many a lordly Brahmin had come trembling with weakness, almost dying, and said, "Never mind now about caste: give me food, or I shall die," and food was given. That objection about losing caste would never be heard again. Then, again, there were a number of orphan children who would be brought up under Christian instruction, and become as preachers of the Gospel, a standing monument for ages.

The meeting was also addressed by the Rev. C. B. Lewis, of Calcutta, and the Rev. Thomas Martin, of Serampore. The income of the society is £1,552/-

On Tuesday evening the annual meeting of the British and Irish Mission was held in Bloomsbury Chapel, when Mr. G. B. Woolley, the Treasurer, presided. The report stated that the receipts for the year were £4,511/-, being an increase of £33/- on the preceding year, and the expenditure £3,769/- It was also mentioned that no less than five hundred churches of the denomination subscribed nothing to the funds of the society. The report further says:—

In almost every part of our own country, the most

persistent efforts are being made to divert men's minds from the simplicity of the Gospel, and to hide the glory of the Cross beneath Ritualistic display. Ireland, after ages of submission to a machinery of religious instruction which is said to be the most perfect on earth, has scarcely advanced a single step, either in spiritual or material progress. In that country there are nearly five millions of souls without the clear light of the Gospel, and yet we have but one missionary to every three hundred thousand of the population. There are more than seven hundred thousand persons who speak the Irish language exclusively, and an equally large number of persons speaking both English and Irish, but who are more accessible to missionary effort by means of the Irish language, and we have not a man in the country who proclaims to the people in their own tongue "the wonderful works of God." This state of things cannot, must not, continue. What with superstition on the one hand, and on the other a cold, philosophical infidelity, which retains the conventional forms and phraseology of the Christian faith, Christians have abundant work before them. The conflict between great principles, so long foreseen, and so often foretold, has already commenced. The object aimed at by the adversaries of truth is the destruction of evangelical religion. If the church is to overtake this frightful amount of irreligion there must be united action. As a denomination, the Baptists have their part to bear in the regeneration of their country.

The meeting was addressed by the Revs. Charles Stoyel, C. B. Sawday (who said he never dreamed of preaching a sermon without expecting to hear that persons had been converted), C. J. Middleditch, and Thomas Berry, who described himself as one of the first-fruits of the Baptist Irish Church Mission.

On Wednesday morning, the Rev. Newman Hall, LL.B., preached one of the annual sermons in connection with the Missionary Society, in Bloomsbury Chapel, where the attendance was unusually large. Mr. Hall's subject was the Saviour's presence with His Church, as illustrated by His life on earth after the resurrection. In the evening, the Rev. R. Glover, Glasgow, preached an impressive discourse to a large congregation upon the subject of "Human Mediævalism," his text being, "And He gave to the disciples, and the disciples to the multitude." The same evening, in Exeter Hall, the twenty-sixth annual meeting of the Baptist Tract Society was held, under the presidency of the Rev. R. H. Dawson, Bradford. Various resolutions were passed, and speeches delivered in furtherance of the objects of the society. The report, which was read by the secretary, stated that during the past year the number of tracts and handbills issued had been nearly double that of the year preceding, and had amounted to 700,925, making the total number 3,995,850. The total amount of grants had been £176L 6s. 7d. The income of the year was £69L 7s. 10d., and the expenditure £39L 16s. 9d., leaving a balance in hand of £29L 11s. 1d.

The annual meeting of the members of the Baptist Missionary Society was held on Tuesday, W. H. Watson, Esq., in the chair. One of the questions referred to was the resignation of the treasurer, Sir S. M. Peto, Bart., M.P. The Rev. Dr. Steane moved a resolution of sympathy with Sir Morton in his trying circumstances. This was seconded by the Rev. W. Brock, who (as we learn from the *Freeman*) stating, from personal acquaintance with the hon. baronet's pecuniary affairs, that Sir Morton had actually come out of his difficulties without a stain on his reputation, a loud and enthusiastic cheer burst forth from the gentlemen present. Sir Morton's strength had been to sit still under calumny, and though it was hard to bear, yet his course was undoubtedly the right one. The resolution was passed unanimously by the whole assembly solemnly rising from their seats. Mr. Tritton was then elected treasurer, and the officers were re-elected.

THE BAPTIST UNION.

The annual session of the Baptist Union was held on Thursday morning in John-street Chapel, when there was a numerous attendance of ministers and delegates. Visitors were admitted to the galleries, and a considerable number were present. The Hon. and Rev. B. W. Noel presided; and amongst those by whom he was supported were the Rev. W. Brock, Rev. Dr. Steane, Rev. Dr. Underhill, Rev. J. H. Millard, Rev. W. Lewis, Rev. J. Howard Hinton, Rev. Dr. Angus. Praise was sung, and the Revs. Dr. Angus, J. Chown, Mr. Mursell (Kettering) and Mr. Williams (Abingdon) offered prayer.

The CHAIRMAN then said that the prayers in which they had just joined almost made him regret that the subject he had chosen was not wholly spiritual. Although not the most congenial, it was certainly one of the most important that just now could be brought

before their minds—Sacerdotalism in the Church of England. There were many persons in the Church of England holding a sacerdotalism of which the following were the chief points:—The priests of the Church of England are successors to the Apostles, from whom they descended in an unbroken succession, and from whom they had received a portion of apostolic authority. This view of the priest's office was sustained by quotations from Jeremy Taylor, Dr. Hickes, and Dr. Hook. Again, each priest received God's Holy Spirit when he was ordained; each child baptized by the priest received the Spirit; each young person received the Spirit when confirmed; and every communicant received Christ into his mouth when he ate the bread over which the priest had pronounced the words, "This is My body." Having said that every one who knew the Lord Jesus Christ should aim to preach Him, and so oppose sacerdotalism, the Chairman said that there were two dominant ideas animating the minds of Anglo-Catholics at the present day. One was the absorption of Dissenters, the other was the reunion of the Church of England with the Church of Rome. In the opinion of Anglo-Catholics, the Church of Christ was composed of persons who had been baptized by the priest in infancy; persons must be received into union with the Church in order to union with Christ. Dissenters were excommunicate, according to the canons of the Church of England. Nor they alone; all their fellow-Protestants in Europe, all non-Episcopalians, were involved in the same condemnation. The Churches of Sweden and Denmark and Germany, the descendants of the Vandals, were all excluded. Further, while the Church of England might be reunited with the Church of Rome—while the Church of Rome was viewed as that of the Catholic Church—union with Dissenters was an impossibility. The Romish, Greek, and Anglican communities all belong to the Church Catholic; not so the Dissenters. The Church of Scotland, the Wesleyans, the Independents, the Baptists, and Presbyterians must be absorbed—swallowed up as the prophet was swallowed by the whale, or like Pharaoh's fat kine were swallowed up by the lean, who remained after their unnatural voracity as lean as before. (Laughter.) In the second portion of his address the Chairman addressed himself to the question, what should be done to meet this sacerdotalism? Amid the cheers of the assembly, he said the attempts of Anglo-Catholics, in company with Roman Catholic priests, to overthrow the first Reformation, should lead Protestants to effect a second. If priests worked to destroy the Protestantism of the Church of England, Protestants should seek to free it from its Romanism. If they sought to restore superstitions which their best Reformers could not destroy, Protestants should seek to promote the Gospel which the Reformers laboured hard to establish. If the Anglo-Catholics were marshalling an army of devotees to preach ritualism, Protestants should be gathering an army of evangelists to preach Christ. If the Ritualists were building all their hopes upon a revival of sacerdotalism, they, on the contrary, ought to place all their hopes upon a revival of pure religion. (Hear, hear.) Christians should combine to preach Christ throughout the land. Since sacerdotalism disgraced the country, injured the Church of England—since it harassed Dissenters, injured souls—since it was opposed to the Gospel, and dishonouring to the Lord Jesus Christ, we should aim to overthrow it. Was it to be overthrown by the press, the platform, by public disputation, by popular lectures exposing its pompous pretensions and its ill-tempered bigotry? He thought a more excellent way was open to them. If it were opposed to the doctrine of Christ, then the doctrine of Christ was the best weapon for its destruction; if it were blasphemy against the Holy Ghost, then we might invoke the Holy Spirit to overthrow it. The business of Christians was to preach Christ, as He Himself had commanded, to every creature; but in order to this Christians of all denominations should combine to preach Him. If 10,000, or even 5,000, evangelists were needed to carry the Gospel throughout the land, perhaps no single denomination could produce either the men or the money, but all denominations could do it together. The Chairman advocated this at some length, and resumed his seat amid loud cheers.

Upon the motion of the Rev. J. H. MILLARD, and seconded by the Rev. J. H. HINTON, it was resolved that all present who were not members of the Union were invited to take part in its proceedings.

The Rev. J. HOWARD HINTON moved the following resolution:—

This Union hereby places on record their continued and profound abhorrence of the sacerdotal doctrine and spirit which have for many centuries characterized the apostate Church of

Rome, and are now so extensively and vigorously revived in the Established Church of England; together with their deep and renewed conviction of the necessity of closely adhering to the word of God in all matters of church order and discipline, as well as of doctrine.

Mr. Hinton expressed the great satisfaction it afforded him in taking part in another meeting of the Union. He said it had occurred to him in connection with preaching the Gospel that there should be more prayer offered for the outpouring of the Holy Spirit. It was a painful thing to him to think of the power which the Gospel, as an instrumentality, possessed, and yet that its converting power was so small. When he heard of one sinner being converted by a sermon, he asked, why not many? If the Holy Spirit were poured forth, then they would have abundant success. (Hear, hear.)

The Rev. Dr. ANGUS seconded the resolution. He said he should like to say an emphatic word or two upon one or two points. The resolution spoke of "abhorrence"; and the word was not a whit too strong. There was something, perhaps, in the boldness and in the pretensions of the Ritualists which commanded their efforts to certain people. For himself he did not believe in the grace of impudence, but in the boldness of the truth. He thought they ought to be as faithful to their convictions of truth as were the Ritualists to theirs. (Hear, hear.)

The Rev. Dr. STRAINE supported it, and threw out a practical suggestion. He thought the publication of the Chairman's address and its wide diffusion would be most useful. He thought many excellent members of the Church of England were altogether ignorant of what the canons of their Church contained. Did they know that such things were taught by the canons as those to which their attention had been directed that morning, he was quite sure their minds would revolt from the teaching. He went cordially with Mr. Noel in regard to the need of evangelists; and as an old member of the Evangelical Alliance, he should be glad to see Christians of all denominations uniting to furnish the requisite number of evangelists to meet the needs at present existing.

The Rev. Dr. HONY should be glad if the Baptist Union would issue a solemn declaration and protest upon this question of Ritualism. Their fathers had done such things, and he thought that such a declaration should now be forthcoming.

The CHAIRMAN said the question might come up again at the next session, when Mr. Vince's paper came under review. At present the resolution, which had been moved, seconded, and supported, might be put to the meeting.

The resolution was carried with one dissentient.

The Rev. J. BROWN (Birmingham) moved that the Chairman respectfully requested to place his address in the hands of the committee for publication. He said, if there was anything needed to convince them that they ought to regard sacerdotalism with abhorrence, and that it was essentially anti-Christian, it was the simple fact that their Chairman was excommunicated from the Church of England. He did not hesitate to say that throughout the whole of the Catholic Church, whether in England or elsewhere, a Christian gentleman of a more catholic spirit, more in sympathy with Christ and with the great objects for which He lived and died, was not to be found, than he who had delivered the address that morning. (Loud cheers.) He trusted that not only would the address be printed, but that it would be done so cheaply that it might be placed in the hands of thousands. (Hear.)

The Rev. J. P. CHOWN (Bradford) seconded the resolution, which was unanimously carried.

The Rev. J. H. MILLARD, B.A., next presented the report, which took a brief survey of the present condition of the entire denomination. That condition it pronounced to be one of steadily-increasing prosperity. The additions reported in their tables did not, indeed, appear to be quite equal to those of last year; but so many new churches had been formed beyond the average number, whose membership was not yet reported, that the total increase might be reasonably inferred to be larger than before. The clear increase of membership reported was 3,994, of which 2,842 belonged to the English churches, 1,184 to the Welsh, and 20 to the Irish; while in the Scotch churches there had been an apparent decrease of 52. The entire ascertained membership in Great Britain and Ireland was now 213,767. The report next referred in appropriate terms to the loss of 19 brethren who during the year had "entered into rest." The total loss in the ministry by death had been less, however, than the average, and numerically had been more than replaced by the accession of no fewer than 103 brethren, of whom 73 had been trained in their own colleges; four had come from the Independent and Methodist bodies. In the five English colleges there were 188 students preparing for the ministry, and 78 in the three Welsh colleges; seven students were also in the Scotch colleges—making a total of nine colleges and 268 students. With these facts in view, it would be acknowledged that the proportion of educated pastors was rapidly increasing, and that the prospects for the future were unprecedentedly hopeful. Nor did there seem much room for the apprehension that the ranks of the ministry will soon be overcrowded, when it was remembered that 400 churches making returns were represented as destitute of pastors, while 35 new churches had sprung into existence during the past twelve months. Upon the question of denominational finance, the report stated that the work of chapel-building had gone forward in a ratio fully proportioned to former effort. Thirty-nine new chapels had been opened, at a cost of £5,265, supplying accommodation for 24,230 worshippers; while twenty-nine chapels had been enlarged or improved by the addition of schoolrooms, at an expense of £17,068, making a total outlay under this head of at least £75,333. In addition to this, the

income of the college had been £14,646; their missionary societies, home and foreign, about £4,000; their building funds, £6,151; their ministers' provident and benevolent societies, £2,000; their tract society and educational board, at least another £1,000; making a free contribution to the cause of Christ of about £140,000 on the part of the Baptist denomination during the year, exclusive of the support of its ministry. In conclusion, the committee rejoiced to observe that there were clear signs of a tendency among Baptists to a closer and more cordial union with each other, and the London and provincial associations of ministers were cited as instances thereof.

The report having been moved by the Rev. C. BAILLACHE, and seconded by the Rev. JAMES SPURGEON, was carried unanimously. Some formal business was then transacted, after which the assembly adjourned.

SECOND DAY, FRIDAY.

The second session of the Union was held on Friday morning in Walworth-road Chapel. The Hon. and Rev. B. W. Noel presided, and the proceedings were commenced by devotional exercises. The CHAIRMAN delivered a brief address, which embraced three particulars. Ministers present were to aim at the highest possible results attainable by prayer, by preaching, and by spiritual character. He asked what would be the result if they were all as mighty in prayer as they possibly could be? When they considered the marvellous answers which had been granted to believing prayer; when they thought of what Mr. Muller, of Bristol, for instance, had achieved simply through prayer, what would be the result if every one present was to pray his very best? They might not be men of great gifts, and were they to pray ever so much, God would not transform them into intellectual giants, like Brougham, and men of a similar type. But, after all, those intellectual giants had not been the men who in large measure had converted souls. Even Robert Hall and Dr. Chalmers had not done so. He (the speaker) sometimes did not know whether admiration of the intellect of these men had not hindered the spiritual effects of their teaching. God had used men like Whitfield and Wesley in the conversion of souls, and they were not men remarkable for intellectual gifts; but they were mighty in prayer. Why could not all present pray with as much faith as they did, and therefore with as much success? If the conversion of souls was not dependent upon intellect, nor upon criticism, nor upon eloquence, what would be the result if all Baptist ministers proved the power of prayer to its fullest extent? He had been much struck in reading of the success which had attended the preaching of a single sermon by a Presbyterian minister named Livingston. Five hundred persons had been converted by it, and it was found afterwards that he had spent the whole night in prayer before preaching that sermon. What if they should see the Lord work in the same way! Again, what would be the largest possible result to be expected from spiritual character if they were all consecrated to God as they ought to be? Did not God make them what they were? and could He not make them a great deal better than they were? It was said they could never be like Brainerd, Carey, Martyn, Whitfield. Why not? With the exception of Carey they were men not very remarkable for talent; but they were remarkable for faith; and he desired on behalf of all Baptist ministers that they should be men of eminent faith, men of thorough devotedness, living in such high communion with God, that however much their doctrine or their ecclesiastical polity might be derided, it might be evident that they were men of God. If they were "filled with the Spirit," there would be glorious results attached to prayer, to preaching, and to spiritual character. The Rev. C. H. SPURGEON and another minister then offered solemn prayer.

RITUALISM.

The Rev. C. VINCE, Birmingham, then delivered an eloquent address upon the present Ritualistic movement in the Established Church.

Mr. Vince said they were to look at this question not so much in its practical bearing on the other sects and parties of the Establishment, as in its relation to Nonconformists. It was not their present purpose to inquire what duties the movement devolved upon the members of Convocation, or upon the occupants of the Episcopal bench. Many of those great divines appeared to have adopted the counsel which the Pope gave the Legate he sent to England about Henry VIII.'s divorce, "Proceed slowly and never finish." (Laughter.) They believed, he supposed, that procrastination was the thief of time; but at the same time they believed that procrastination was one of the best officers for guarding the imperilled Protestantism of the English Establishment. It was not his purpose to point out what, in the judgment of Nonconformists, the Ritualistic revival demanded at the hands of the declining, but still great and powerful Evangelical party. The course they shou'd take had long appeared plain to others; but naturally enough they declined to estimate their duty in the light of other people's consciences. Some of their fellow-Churchmen had lately said of them that they unquestionably belonged to the church militant, but that they constituted that section of the army which always faithfully tarried by the staff. (Great laughter.) To one of the most obvious lessons arising out of this Ritualistic movement, the speaker said he would give prominent place. It furnished a new and forcible illustration of the mischief arising from the union between Church and State. (Hear, hear.) One great element in the success of the Ritualists had been the unfair vantage-ground which the patronage of the State had given them. In asserting this, he was not blind to the fact that some of the characteristics of the times had been favourable to the movement; nor did he forget that amongst the Ritualists were men of rare abilities, of great devotedness to supposed duty, whose self-

denying and self-sacrificing zeal would partly account for the success of any enterprise to which they gave themselves. While fully prepared to admit that the Ritualistic success was owing to many and divers causes, he was nevertheless convinced that the prestige of State patronage had had much to do with it. (Hear, hear.) Notwithstanding their energy and fervour, their learning and wealth, they could never have done what they had done had it not been for the fact that they had gone into the towns and villages and parish churches of England with all the prestige and power of the men whom the State delighted to honour, to whom the State gave precedence and exaltation above all other teachers, no matter how orthodox. (Hear, hear.) There was the time-honoured parish church, hallowed by a thousand memories; the State gave the Ritualist full possession of it, whether the people liked it or not. The same strong arm that gave him the pulpit enforced the levying of rates and the payment of tithes. The State would see to it that he was not obliged to give up his Popish ceremonies for the want of the necessary material supplies. Was it nothing, that scarcely had a Tractarian clergyman gone forth with his non-intrusionism, his priesthood, his Popery, when the State went before him to blow his trumpet, to facilitate his labours, to support his arrogance, and to proclaim to all his people, "This is the man; all others are schismatics and intruders. Hear him!" Mr. Vince said he did not ask, had they not a right to protest, but were they not bound to protest with all possible force against the system which perpetrated such injustice towards them? (Hear, hear.) Was it not their duty to say to the State, "We do not desire you to persecute Ritualism; but we do ask that you cease to support it." (Cheers.) Let the men who believe that it is the Gospel, preach it, practise it with all their might if they will, but you shall not thrust these men and their opinions on the parishes of England. Let them get what support they can from those who believe their doctrines; but by no show of justice can you compel support for these men from those who conscientiously believe that their teaching is pernicious." (Cheers.) He did not venture to say in what manner such protest should be made, but that it should be made he had no manner of doubt. (Hear, hear.) The bearing of the Ritualistic movement upon the ordinance of preaching required a careful consideration. The Tractarians decried preaching; for, as one had well said, preaching never was, and never could be, a favourite institution with a superstitious and sacramental Church. It required freedom, courage, independence in the preacher; it solicited reflection, inquiry, and the exercise of the judicial faculty in the hearer. Not with exultation but with sorrow it should be said that preaching had been brought into disrepute. Preaching had become dull, dry, and wearisome. Hence many of the children of the Church had turned for relief to the ceremonies of the Ritualists. Had not thousands of men been ordained as preachers in the Church of England before the slightest trial had been made of their power of communicating instruction, before it had been ascertained whether they had any faculty for public speaking? (Hear, hear.) The charge had been repeatedly brought against clergymen that many of them preached with feebleness; that they did not sufficiently prepare for the pulpit. Looking at all the facts connected with the Ritualistic revival, it was necessary to guard very carefully the entrance to the ministry in their churches. Hands should be laid on no man suddenly, and let full trial of a man be made before he was accepted as a student. They must pray for the right men to Him who was Lord of the harvest, and watch for them after they had prayed, and treat them well when God gave them. (Cheers.) Before closing, there were two remarks he would crave permission to make. Let them be on their guard, lest the extreme of the Ritualists should drive Nonconformists into the opposite extreme. The temptation was often very strong to rush into what would be an unwise neglect or still more unwise abnegation of all forms. Archbishop Whatley (said Mr. Vince), touches upon this danger with his usual felicity of illustration. He quotes from the *Spectator* that when Sir Roger De Coverley first came to his estate, the knight found three parts of his house useless. The best room was haunted; noises had been heard in another; somebody had died in that room; some disagreeable event had happened in another. For these reasons they were shut up, one after another, till the usable part of the habitation was reduced to a very small compass, and the owner was all but shut out of his own house. In a similar spirit and fashion one Christian doctrine is abandoned because somebody perverted it; something else is cast aside because somebody abused it, and thus Christian duty is neglected altogether because some foolish zealot made it the alpha and omega of his morality. (Hear, hear.) In the great palace of Christian truth, lofty and splendid chambers will be walled up and left unused. Here is the chamber of free inquiry. "Lock up that," says Archbishop Manning; "that is where Dr. Colenso wrote his book." (Laughter.) Here is the chamber of the right of private judgment. "Lock it up," he cries, "give me the key of it; that is where so many heretics have been made." So we might go the round, for there is no part of the great palace which God has put up for His children in which His children have not at times perpetrated shameful blunders. Is it wise in us to abandon them? not to occupy them at all? Or, so to live in them as to fill them with pleasant memories, so that our children may come into them all the more gladly because they can say, it was here we grew up into the fulness of the stature of perfect men in Jesus Christ. (Loud cheers.) Mr. Vince saw there was a fear lest they should go back in their care and reverence for the house of God by going to the other extreme of Ritualism. This would be to make Ritualism a double evil. They ought not to suffer it to drive them back to slovenliness and disregard of all external proprieties which in former years characterised so much of their worship in the house of God. The last word he had to say should be one of exhortation. While advocating all proper political action and ecclesiastical controversy, he would ask them to bear in mind that if they could get a deeper spirituality,—if they could cultivate a nobler character,—if they could rise to a higher type of life,—these things would have a great influence in checking Ritualistic excesses and assumptions. Mr. Vince resumed his seat amid loud applause.

The Rev. J. P. CHOWN (Bradford) moved:

That the best thanks of the Union be offered to Mr. Vince for his excellent paper, and that he be requested to place it at the disposal of the committee for publication.

There had not been a sentence in that paper which was not pregnant with meaning. He was struck with the thought that many of the Ritualistic clergymen were the most earnest, studious, generous, and devoted men that were to be found in the Establishment.

The Rev. Mr. GREEN seconded the resolution. He said the response which had been given to Mr. Vince's paper, the cheers which had greeted it, plainly showed that they had already offered their thanks to him, and that they all united in asking him to place it at the disposal of the committee for publication. (Cheers.) A paper more sound in principle and in argument, a paper more felicitous in illustration, it had rarely been their privilege to hear. He trusted that the paper had convinced them all that this question was theirs. (Hear, hear.) He had heard it asked again and again, "What have you Dissenters to do with this?" He begged to say they had a direct interest in all that was done in the Church, which was, whether it ought to be or not, the Church of England, and the ministers of which were trustees to carry out the nation's will on certain conditions, and it was the nation's business to see those conditions faithfully complied with. (Hear, hear.) It was very much their business to see that they performed their duty. He trusted Mr. Vince's remarks on preaching would sink into their hearts. A great deal of the matter lay in that. Ritualism was nothing but the mere dress of that which was beneath. There was false doctrine at the bottom of it. (Cheers.)

The CHAIRMAN admired as much as any one present the talent and intellect displayed in the paper of his beloved friend and brother, but there was a part of it to which he took exception, and he could not suffer it to go forth without stating at least his own opinion upon the matter. It was his wish that the paper should lead to practical results, that they could get a protest against the union of Church and State signed by all the members and deacons of their churches. But they should be cautious. He believed they should keep fast friends with the Evangelical body. If the Evangelical body joined with them, the separation of Church and State would take place very soon. It was not the best thing to do—to undervalue the gifts of these clergymen. If a hundred Evangelical clergymen and a hundred of themselves were compared, he could not say that the former would be found inferior. He would say, "Be to their faults a little blind, and to their virtues very kind."

The Rev. C. H. SPURGEON said he liked to hear Mr. Noel, and when he spoke about Evangelicals in the Church of England, everybody knew what he meant very well. (Laughter.) The fact was, Mr. Noel preached in John-street, and had much of the spirit of John; but he (Mr. Spurgeon) very much doubted whether the spirit of John would do the work which the present age demanded. He trusted no young man would be converted from his integrity by what Mr. Noel had said. (Laughter.) It was very dangerous indeed—(renewed laughter);—and he would say, Follow Mr. Noel's example, do as he has done, but don't do as he has said. He had not the slightest sympathy with those who would deal leniently in a matter of this kind. He did not think Mr. Vince was wrong in what he had stated, and he cordially supported the resolution. (Cheers.)

The Rev. C. VINCE, in response, begged to place his paper in the hands of the committee.

A brief discussion then ensued, after which the following resolution was unanimously carried:—

That this Union, representing more than 2,000 Baptist churches in the British Islands, mindful of the presence and power of Him who promised, Lo, I am with you always, and concerned for His kingly glory as the Divine Head of His Church, resolves that it be referred to the committee to consider if a solemn declaration and protest against sacerdotal assumptions, sacramental errors, and the union of Church and State, be prepared for adoption at the autumnal session of the Union.

THE DINNER.

The assembly then adjourned to the Metropolitan Tabernacle, where dinner had been provided by the London Association. The Rev. W. Brock presided, supported by the Rev. W. Lewis, the Rev. J. H. Hinton, the Rev. Dr. Steane, the Rev. C. H. Spurgeon, &c. After dinner brief and lively speeches were delivered by several ministers present. The best thanks of the company were presented to the London Association for the hospitality which had been displayed on the present occasion. In moving this resolution, the Rev. J. H. MILLARD hoped that the time at which they had held their anniversary gatherings would in the time to come be found a convenient one. The Rev. W. LEWIS, in response, said that the entertainment had been provided by churches in the London Association and not by individuals. The Rev. J. H. HINTON, in response to a general call from the Assembly, made a few remarks. The Rev. DR. STEANE said, in relation to the subject of Ritualism, he had been very much struck with what Dr. Vaughan had said the other day at the Congregational Union in regard to the point which separated their brethren of the Congregational Union from themselves. He thought the passage so remarkable that he had put the paper containing what Dr. Vaughan had said in his pocket, and with their permission would now read it. (Cheers.) After speaking with great courtesy and kindness, with great Christian love of his Baptist brethren, Dr. Vaughan had said:—"I see a great beauty myself in infant baptism; I am interested in that rite, but I think we are becoming Ritualists if we feel that we could not do our duty by our children without that rite." (Great laughter.) Dr. Vaughan had only done his Baptist brethren justice in acknowledging that they took as much care of their children as those who practised infant baptism. He (Dr. Steane) thought that they were not in danger of becoming Ritualists in the sense alluded to by Dr. Vaughan. (Cheers.) The Rev. C. H. SPURGEON,

with regard to the proposal for union with the Independents (which he described as "that little dodge in the Congregational Union," and asserted his readiness to assist any of his brethren over the water who were anxious to go by that plank) said that all such a scheme could do would be to make Baptists more united together for the defence of their principles. (Hear, hear.) He held that the matter of infant sprinkling so intertwined its roots with the truths they held that if they were united with the Independents, they would separate from each other far more rapidly than they had got together. He did not believe that the time was come when the Baptist denomination was dying out, or likely to coalesce with the Pædobaptists. By the grace of God, they hoped to see the time when the Baptist denomination would be second to none in England. He, whatever certain persons might do, knew there was at least one who would never enter into such a union. (Cheers.) The Rev. W. BROCK said he believed that union with the Congregationalists was a simple impossibility. He was not ashamed to say that they could not regard their baptism as baptism at all. (Loud applause.) He must regard every sprinkled child as unbaptized, and every immersed child too as unbaptized. He did therefore believe that they might work together shoulder to shoulder, heart to heart, until they arrived at the last point of the line, but as soon as the baptismal question came in sight, they had no alternative, as conscientious men, but to say "Good morning." (Laughter.) It would be a happy day for them when they had done with these attempts to do the utterly impossible. Let them each agree to differ on that point. The Rev. S. MANNING, in proposing that their thanks be given to Mr. Spurgeon for the use of the hall, and to the students of the Pastor's College for so efficiently waiting on table, referred to the Baptist church in Paris, and heartily recommended those ministers who intended paying a visit to the Exhibition to send in their names to Mr. Millard, so that the brethren in Paris might have the benefit of their assistance in conducting the services. The Rev. J. P. CHOWN seconded the proposition, and it was carried unanimously. Mr. SPURGEON having responded, Mr. MOODY, of Chicago, gave some interesting particulars relative to some remarkable evangelistic efforts made by the lawyers of Chicago. The meeting then adjourned, and tea was subsequently served, by the Young Men's Missionary Association, in the lecture-hall.

BAPTIST MISSIONARY SOCIETY.

The annual meeting of the above society was held on Thursday evening last in Exeter Hall, when the proceedings attracted a large audience. J. Candlish, Esq., M.P., presided, supported by numerous friends of the society, amongst whom were Rev. W. Brock, Rev. S. Manning, Rev. H. S. Brown, Hon. and Rev. B. W. Noel, Rev. F. Tucker, B.A., Rev. R. Marten, M.A., Rev. H. Dowson, Rev. J. Makepeace, Rev. Dr. Steane, Rev. D. J. East, Mr. Joseph Tritton, Mr. G. Woolley, Mr. W. Holden, M.P., Mr. J. C. Williams, &c.,

After praise and prayer had been offered, the Rev. F. TRESTRAIL presented the annual report.

It appeared that the society began the year with a debt of 2,408l. 8s. 7d.; the deficiency of the present year amounted to 2,688l. 4s. 10d., making together a debt of 5,096l. 13s. 5d. The present deficiency almost wholly arose from two causes—the reduced advances from the mission press in Calcutta, and the necessary increase, owing to the greatly augmented cost of living in India, of the income of the missionaries and native preachers.

The entire income of this society for the year was 30,105l. 8s. 1d. Making allowance for the large donation of the treasurer in 1866 of 1,000l., the balance-sheets showed that the contributions from the churches had not fallen off, but were somewhat in advance of those of the previous year.

The committee noticed with unfeigned pleasure the growing zeal of their young friends in the various congregations, who continued steadfastly to support the Native Preachers' Fund. Only on one previous occasion had their contributions reached the present amount. They raised in 1866 489l. Os. 2d.; but in 1867 they had sent up 512l. 18s. 8d. as the product of their new year's cards. This amount was wholly in excess of what was raised for various other objects in the Sunday-schools.

The committee regretted that the grants from the Bible Translation Society were below the average of past years. But doubtless that institution, in common with many others, had suffered from causes similar to those already adverted to.

There was nothing in the expenditure for the year to call for further special remark. It had varied in every station; in some cases being more, in others less, than it was last year. It might suffice to say, that to the expense of sending relief to the Bahama beyond what was received to meet it, no one would object. Nor would any friend object to the cost incurred in defending the Rev. E. Palmer, pastor of Hanover-street Church, Kingston, from the unfounded charge of sedition brought against him; nor to the expenses of their brethren in Jamaica, in seeking to rebut before the Royal Commission the calumnious allegations in the despatches of the late Governor Eyre. To have left their brethren to struggle alone in so severe a trial, uncheered by the sympathy and support of the committee and friends at home, would have been unworthy of the past history of the society, dishonouring to the memory of such men as Coulart, Tinson, Burchell, and Knibb, and unjust to the beloved brethren now labouring in Jamaica. (Loud cheers.) Great principles, affecting the rights and liberties of all classes of her Majesty's subjects, were involved in these events; and persons to whom these principles are dearer than even life itself must rejoice that they have been so nobly vindicated by the Lord Chief Justice of England. (Great cheering.)

But whatever difficulties and trials the committee had to encounter, none had caused them so great a concern and sorrow as those which have fallen upon their

honoured and devoted friend, Sir Morton Peto, who for twenty-five years has discharged the duties of treasurer with a zeal, liberality, and kindness known to all; but only fully known to those who have had the pleasure of acting with him in office. At the earliest opportunity, after the events became known to them, they tendered to him an expression of their feelings. The committee had received his resignation with unfeigned sorrow, and placed on record their grateful sense of the eminent services he had rendered.

The secretary was thankful to say that in the election of a new treasurer they had been unanimous, and he was sure that the office could not have fallen into better hands than those of Mr. Tritton. (Cheers.) In conclusion, the report stated that it ought not to be forgotten by all present, as well as by the churches throughout the country, that the committee entrusted with the management of the affairs of the Baptist Missionary Society could only support that amount of agency and carry on those operations which the funds would allow them to do. They wanted something like 2,000l. a-year more to sustain the present missions. It was a pity that they could not throw out something like a hope that the mission might be extended, but at all events it ought to be understood that, unless the sum mentioned was put into the hands of the committee, there would come this sad, and to his mind fearful, alternative, that their operations must be restricted. (Hear, hear.)

The CHAIRMAN, upon rising, was loudly cheered. He regretted the absence of Sir Morton Peto, and alluded to the motives which should influence Christians in carrying on the mission work—a work which at the same time dignified the worker, glorified God, and blessed man. It was like in kind, although of course infinitely different in degree, to that which brought down the Saviour Himself, the great missionary, into this far distant world. The report, an abstract of which they had just listened to, was somewhat like many of its predecessors, a good deal chequered; but he thought it was, on the whole, tolerably satisfactory. If there was a balance against the treasurer, it was not the fault of the treasurer nor the fault of the committee; but necessity had entailed increased expenditure. He thought the income might be increased to the necessary extent of 2,000l. The portion of the report which referred to results of Christian missions was to his own mind most discouraging; the results of Christian missions had been somewhat meagre, and it had been a matter of regret and pain, and anxiety and sorrow with the Christian church of this country. It was true, indeed, that two generations of men had passed to their account since the establishment of the Baptist Missionary Society, and that a third generation was now occupying the field from which they had departed; but it was very true that comparatively few had been gathered into the fold of Christ, and made heirs of the redemption in Him. Little had been done compared with the vast masses to whom Christ had never been preached. If they recollect that there were at that moment hundreds and thousands hymning the praises of God on high in heaven who, but for the agency of that society, would have been in the darkness and degradation and misery in which they were before the Gospel found them, he thought they had good cause to thank God and take courage. (Cheers.)

Mr. JOSEPH TRITTON said he heartily appreciated the kindness and confidence which had been shown him in electing him to the honourable office of treasurer.

Nor (said Mr. Tritton) is my sense of the responsibility of this position lessened by the recollection of those who have preceded me, amongst whom I may name Mr. B. William, Mr. William B. Gurney, and Sir Morton Peto. (Cheers.) And here I may unite with our chairman in expressing with the deepest regret my sense of the loss which we have sustained through his resignation. I shall be most pleased to find that his retirement from that office is but temporary. Whether, however, it be short or long, temporary or final, he will carry with him into that retirement the affection and the gratitude of us all. (Cheers.) And he will prove, I trust, to his own and to Lady Peto's much comfort, that if their trial be deep, the sympathy of their brethren is deeper still. (Loud cheers.)

With regard to the general subject, the speaker said he was not much troubled about the financial position of the society. He had great faith in the generosity of brethren throughout the land, based upon the strength of their religious conviction. Nor did he believe that God would permit that noble vessel of theirs, freighted with the sympathies and the prayers of His people, and carrying the message of salvation to thousands, to millions of immortal souls, to be stranded in the miserable straits of an insufficient finance. (Cheers.) There was one thing about which he was more concerned; and in accepting office, they would perhaps allow him to speak freely upon the point. He wanted that they should get, if possible, more thoroughly at the hidden springs; for if they could secure a more solemn personal consecration to the cause they would obtain a more devout, and active, and influential union, and then would streams of supply flow out at home and abroad, girdling all hands with their healing waters, and gladdening all hearts with their joyful sound. (Cheers.)

The Rev. H. DOWSON next moved the following resolution:—

That this meeting has listened to the recital of the losses and disappointments which the society has sustained during the past year with great concern; and, while sympathising with the committee and officers, would afresh commend them and the missionaries, especially the brethren and churches in Jamaica, to the protection and blessing of Almighty God. Looking at these events in the light of Scripture, this meeting would cherish a lively hope that they will be overruled for

good, by exciting in the churches, both at home and abroad, a spirit of fervent prayer, that the Holy Ghost may show forth His power in awakening them to enlarged liberality and more ardent zeal to sustain and extend the kingdom of God in the world.

Among the disasters referred to in the resolution had been first the removal of some of their most distinguished missionaries. Another matter mentioned in the report, which could not possibly be overlooked, and which must be mentioned at such a gathering as this, was the subject of the disasters that occurred in Jamaica. As Mr. East, from the island of Jamaica, was present, he would only make one observation, that notwithstanding all the charges made against their officers at home and brethren abroad, there had been a full and complete vindication of their characters before the whole civilised world. (Cheers.) The third disaster was their financial position, not so much with respect to the balance-sheet, as with respect to the resignation of their esteemed, generous, disinterested, and upright treasurer, Sir Morton Peto. (Cheers.) He doubted not, notwithstanding all that had been whispered, that in a little time their late honoured president would occupy a position as high as ever he occupied. And now they had to look at all these things, as the resolution said, in the light of Scripture. And if so, they would recognise that God was overruling disasters for good. In the light of Scripture they might learn that the period of the church's deepest depression was the very moment when God was accustomed frequently to put forth His power for her elevation, to send her forth through the world to achieve fresh victories for the honour and glory of His name. (Cheers.)

The Rev. D. J. EAST seconded the resolution, and was received with rounds of cheering. He said the resolution referred to Jamaica in sympathising terms, and having lived in that island fifteen years, he should confine his remarks to that portion of the mission-field. Fifty years of missionary toil had been devoted to Jamaica, and yet it had to be confessed that much work yet remained to be done. He was there to testify, however, that much had been accomplished. Traces of African superstition, and those social evils which were the sad inheritance of slavery, still remained, but Jamaica was no longer a heathen country. Her people had not been wholly Christianised, but the great masses of them were directly under Christian teaching and influence. The authority of the Bible as the word of God was enthroned in the conscience of the churches, and a purer discipline was not to be met with than in the Jamaica churches. He might also be permitted to state his conviction that the grand distinctive doctrines of the Gospel of the Lord Jesus Christ permeated the hearts of their church-members. It was in 1843 that the Jamaica churches declared their independence of the funds of the Baptist Missionary Society, and till within the last two or three years of poverty and distress they had nobly acted up to that declaration, and had sustained their pastors, both European and native, in a measure of comfort which might be held up as an example to Christian churches in all lands. (Cheers.) He might refer also to the native agency which had been raised up in connection with our Jamaica churches, and to a band of 800 or 900 Sabbath-school teachers in connection with Baptist mission churches alone. They had a band of 600 elders and deacons, faithful, self-sacrificing, prayerful, devoted men, who did honour not only to their churches, but to the African race of which they constitute a part. (Cheers.) And then their Sunday-school teachers were, without exception, the sons and daughters of Jamaica. They had some sixty or seventy of these in connection with their congregation, a large proportion of their number having been trained in their institution at Calabar. And he might make grateful mention, too, of their native ministers; they had about forty pastors and missionaries in the island of Jamaica. He did not say they were men of learning, but they were as much in advance of the people over whom they presided as the majority of ministers in his native land. (Hear, hear.)

And this, sir (said Mr. East), there is another mission that will be thought and heard of by this meeting with feelings of deepest, tenderest interest. I refer to our missions at Morant Bay, that field of blood from which the blood of the martyred Gordon still cries for justice. (Loud and prolonged cheers.) Sir, that magnificent charge of the Lord Chief Justice of England has nobly vindicated Gordon's name; it has proved that his arrest was illegal, his trial illegal, the evidence on which he was convicted utterly worthless—a bag of moonshine! (Great cheering.) That is the affirmation of the highest judicial authority in the land. I say, sir, that in the reading of that charge the only conclusion to which any sensible and reflecting man can come is that George William Gordon, the patriot of Jamaica, was murdered by the Government. Well, sir, it is for the British Christians to complete the vindication, and help us in sustaining the mission which has been begun among the population amid which Gordon laboured, and in whose interest his life was given in martyrdom. Well, sir, in such a view of our Jamaica mission, I do not think we have reason either for discouragement or despair. I believe that God will smile upon us. I accept the past as a pledge of future love and faithfulness. And yet, sir, we have been passing through times of trial: cholera decimated our population, and swept away a few years ago 6,000 from our congregation. You know of the severe drought that followed in 1863, 1864, and part of 1865. I need not refer again to those social agitations and convulsions which have so recently afflicted us. I should like to bury the thought of them for ever; but, sir, till justice is vindicated they must be spoken of—439 shot and hung, the 600 barbarously flogged, and the thousand houses burnt to the ground with wanton cruelty—these things must be spoken of till England has vindicated justice in the presence of the world.

The resolution having been seconded by Mr. HOLDEN, M.P., was carried unanimously.

Prayer was then offered by the Rev. W. BLISS, and the collection made.

The Rev. J. JENKINS (Wesleyan), missionary from India, moved the following resolution:—

That this meeting, encouraged by the success of missionary societies in past years, and the many tokens of the Divine favour vouchsafe to them in times of severe and unexpected trial, cherishes the expectation that this society will not only be relieved from present pecuniary difficulty, but shortly be enabled to enter with renewed strength on its future labour, particularly in China and India, where such remarkable changes are taking place among the more intelligent and educated classes in their views of the native superstition and of Christianity. Sympathising with the spirit of enterprise so commonly evinced by men engaged in commercial and scientific pursuits, this meeting regards with feelings of peculiar interest the young men in our colleges and churches, and would devoutly pray that God, in His great mercy, would enkindle in their hearts the st loftier spirit of self-denial and holy ardour required for missionary labour, especially in those who, endowed with great natural gifts, combine with high culture and superior social position, seem eminently qualified to take a foremost place in that sacred and glorious work.

In a very able speech Mr. Jenkins described the state of religion and education in India; and the resolution having been seconded by the Rev. HUGH STOWELL BROWN, was carried unanimously.

The benediction was pronounced, and the proceedings terminated.

YOUNG MEN'S BAPTIST MISSIONARY ASSOCIATION.

The nineteenth anniversary of this association was held on Friday evening, at the Metropolitan Tabernacle. Mr. J. Benham presided, and amongst those present were the Rev. C. H. Spurgeon, the Rev. D. J. East, of Jamaica; the Rev. G. Kerry, of Calcutta; the Rev. J. P. Chown, the Rev. C. Clarke, &c. After devotional exercises had been engaged in,—

The CHAIRMAN said it was now some nineteen years since a few young men met at the Mission House at the suggestion of Dr. Angus, resolving to do what they could to encourage others in missionary work, and they had gone on with more or less success since that time. At the time they commenced their labours there were only three juvenile auxiliaries. Remembering the number of auxiliaries which had since been formed, the addresses and lectures which had been delivered, and how Sunday-school children had not only been trained in the knowledge of missionary work, but had gone to the mission-field themselves, they could not but feel that the work had not been in vain. In this association they did not so much ask for money as sympathy. They wanted to get the hearts of the young interested in the missionary enterprise, and then they were sure the money would be forthcoming. (Hear, hear.)

Mr. BACON presented the report, which detailed the lectures which had been given in the course of the year. It appeared that a total of thirty lectures had been given to an aggregate audience of 8,500. Since the commencement 750 lectures had been delivered in London and in the provinces. The regular visitation of Sunday-schools had likewise largely occupied the attention of the committee. To show the effect of these visits a tabular statement was prepared, which showed that, while the contributions paid in on the 1st of March, 1848, from the London Sunday-schools was £367, on the 1st of March, 1867, £317, was received, and missionary brethren were frequently assisted by the schools, independently of the amount paid in to the society.

Prince BELL, a lad of about fourteen, from the Cameroons country, was presented to the audience by Mr. Smith, who stated that no one but those who had visited the benighted region in which that youth lived could form any conception of the assistance which Prince Bell's conversion might be to the mission. He asked the prayers of all present on behalf of that African boy. (Hear, hear.)

The Rev. C. VINCE said he thought the present society well worthy of support. It was a society for the cultivation of the missionary spirit in their churches, that the fruit of that missionary spirit might be given to other societies to send the Gospel into heathen lands. He was very glad that it paid special attention to Sunday-schools. How much longer would it be necessary to tell the world that they were not adult Baptists—that they believed in the possibility of children being converted, and were as prepared to baptize them upon evidence thereof as to baptize any adult? And therefore they believed also in little children having the missionary spirit. He was thankful there was a society of young men seeking to draw attention to this department of the work, and trying to instruct the minds and enlist the sympathies of children. (Hear, hear.) They wanted more and more to feel that the great work of missions was not to civilise but to bring the individual sinner to Christ. Of course in this work they needed great faith and patience. He was greatly impressed the other day with a certain confidence in the word of God expressed by a woman in the Birmingham fair. A man came there under the superintendence of the Manchester Bible Society to sell Bibles, and sold many; on the other side of the street there was a woman selling dandelions and all kinds of herbs for the cure of all kinds of diseases, and she was on a little platform expatiating on her remedies. Two young men came up and said, "Missis, will your medicine cure us? We've got the devil in us." "No," she said, "you must go to the man who sells the Bibles." Whether hers was an intelligent confidence he did not know, but, depend upon it, it was the simple truth. They who had this faith knew that it was the ordained instrument in the hands of the Spirit for casting out demons from the heart of man. (Hear, hear.)

The Rev. G. KERRY, of Calcutta, said that having come from the field they would ask him what about the battle? He might say that in India, at least, they were holding and more than holding their own.

Although conversions were not numerous, the Gospel was being preached and proving itself to be the power of God upon the hearts of Mahomedan and Hindoo alike. Beyond this the consciences of the people were being quickened and prepared for a greater work. The power of Christian life was being felt and constantly increasing amongst the people of Bengal; new ideas of morality, immortality, and a future state were being diffused and exercising their influence. When Sujet Ali, one of the finest instances of the power of Christianity among the natives, was on his death-bed, Hindoos and Mussulmans flocked to him because they wanted to see how the saint died. A desire for education was springing up amongst all classes, accompanied by a yearning after spiritual light. Men were changing their opinions, and, with every change, were coming nearer to the truth. It might be said that they were yet but Deists, or Theists, and there was a diversity of opinion as to the value of the religious movement which was taking place in the mind of the Hindoos. His own view was that if the gigantic fabric of the old idolatry of the country were overthrown, a great advance was made, and ultimate victory was secured. There was a great change also taking place in the views of the people with regard to the education and position of women. It used to be considered that, if a woman were taught to read and write, she would be sure to become a widow; and the life of a widow in India was a life of sadness, and generally of reproach and shame and vice. A widow, such she must always remain. But a change was taking place even in regard to widow marriages, and girls were permitted to be trained. The women of India had not yet had the Gospel preached to them, for they had not been accessible; but a modification in social customs was opening the door to these also, and affording a most hopeful field for missionary effort for Christian women in the land. He rejoiced in the existence of this Young Men's Society to aid mission work. (Hear, hear.)

The Rev. C. H. SPURGEON said they had been accustomed to call this a Christian country, and many others heathen. The distinction might be true in some respects, but a man might be as much a missionary in the streets of London as in the streets of Calcutta, and he would certainly find heathen quite as debased in St. Giles's as he would discover on the coast of Africa. If he had to urge a particular interest for foreign fields he might feel no difficulty; but when he had a subject before him so large, he could address every Christian man and woman, and say not, "Send missionaries," but "Be missionaries." Whether it should be here or across the sea, must be left to the possibilities of their circumstances, and to the motions of God's Spirit within; but let them be missionaries, each one. Subscribe to the support of others wholly devoted to the work—this thing ought they to do; but to be missionaries themselves was the other thing which must not be left undone. If he understood anything about the theory of a Christian Church, it was a band of men who had been washed in the blood of Jesus, sent forth, each with his own testimony to bear; and nought could excuse a man from the duty of personal witness. They were all perfectly at one, he trusted, as to this belief; and he drew a distinction between the preaching of the Gospel by paid ministers, and that which was entirely voluntary. Their missionaries deserved all they got, and a great deal more. But when it should please God to raise up at home and abroad free labourers, then, and he did not think until then, should we thoroughly convince the heathen mind of our singleness of purpose, and possess one grand element of spiritual power by which to get at the minds of men. He did not depreciate any agency now in action, but he prayed God to send them men possessed of more of that power which could turn the world upside down. He thought also that it should be a matter of prayer with them all that God would raise up at the head of their society a man like Andrew Fuller, and that the missionary spirit might be revived both there and everywhere. (Cheers.)

The Rev. D. J. EAST, Jamaica, said he came from a land the people of which he loved, and to whose interests his life had been consecrated; and he was there that night to express a hope that notwithstanding recent most painful events, bright and glorious days were at hand with regard to them. He based this hope upon several grounds—first of all on the growing confidence of the negro race in their own manhood, and their determination to assert it. (Hear, hear.) It was possible to crush some races, but the negro never. Sometimes this self-assertion had been manifested in a manner offensive to the pride and hauteur of the superior race; but to him it was expressive of hope as to the future of the negro. Young coloured men in Jamaica were beginning to form themselves into industrial and commercial associations, and working them with energy. But he looked to other than material signs. The masses of the negroes were under Christian teaching—not less than 56,000 under the teaching of their own church. The London Missionary Society had 2,000 members, the Moravians 4,000, the Presbyterians 5,000, the Wesleyans 16,000, while their own mission numbered upwards of 18,000, who had made a public profession of faith in the Lord Jesus Christ. He believed this work would be carried on until God made the churches of Jamaica a praise in the earth. And he concluded by commanding them to the prayers and sympathy of dear friends at home. (Cheers.)

A vote of thanks having been accorded to Mr. Spurgeon and his deacons for the use of the Metropolitan Tabernacle, the Benediction was pronounced, and the proceedings terminated.